

A PLAIN
A C C O U N T
O F T H E
Original INSTITUTION
O F T H E
Church of *ENGLAND*;

As it is set forth, by Authority, in such of the ARTICLES and HOMILIES of the said Church, as relate to the Establishment of the Doctrine of FREE-GRACE.

To which is added,

So much of the Form and Manner of MAKING and CONSECRATING Bishops, Priests and Deacons, as will shew the Solemnity of that great and important Work; and manifest the awful Sense our pious Ancestors had of the Presence of the Holy Ghost on those Occasions.

Recommended to the Perusal of all serious Christians,
by the Reverend Mr BATEMAN, Rector of
St Bartholomew the Great, LONDON.

The SECOND EDITION.

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CHRISTIAN READER,

AS our Articles and Homilies contain the fundamental doctrines of the Christian Religion, established in our church, entirely agreeable to God's word ; as they have been too long so neglected and disregarded, that they are forgotten by most of the people in our communion ; as such a neglect of these truths is the chief, if not the only cause of all the immorality, profaneness, contempt of God's holy word and ordinances, &c. which now abound in this land ; as this doctrine tends to exalt the only righteousness of God, and debase and pull down the pharisaical righteousness of man : as these glorious truths of God have been blessed to the conversion of many souls in all ages of the church, while the doctrines of morality and free-will are left lifeless, fruitless and vain, as woful experi-

ence and melancholy examples plainly declare ; as nothing more furthers the kingdom of **CHRSIT**, and disturbs the kingdom of Satan, than the real and genuine doctrine of the church of England ; and, finally, as all clergymen of our excellent establishment ought in conscience and duty to maintain, defend and publish these glorious and most important truths ; I, therefore, do heartily approve of the republication of this treatise ; and, as a minister of the church of England, I earnestly recommend the following pages to the diligent and serious perusal of all those who are willing to be saved on gospel terms.

R. T. Bateman.

Vestry Room of St
Bartholomew the
Great, 22 May,
1747.

H I S
M A J E S T Y's
DECLARATION
 Concerning the
ARTICLES of Religion.

BEING by God's ordinance, according to our just title, Defender of the Faith, and supreme governor of the church within these our dominions, we hold it most agreeable to this our kingly office, and our own religious zeal, to conserve and maintain the church committed to our charge, in the unity of true religion, and in the bond of peace: and not to suffer unnecessary disputationes, altercations, or questions to be raised, which may nourish faction both in the church and commonwealth. We have therefore upon mature deliberation, and with the advice of so many of our bishops as might conveniently be called together, thought fit to make this Declaration following; That the Articles of the

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vi His MAJESTY's Declaration

church of England (which have been allowed and authorized heretofore, and which our clergy generally have subscribed unto) do contain the true doctrine of the church of England, agreeable to GOD's word : which we do therefore ratify and confirm, requiring all our loving subjects to continue in the uniform profession thereof, and prohibiting the least difference from the said Articles, which to that end we command to be new printed, and this our Declaration to be published therewith.

That we are supreme governor of the church of England : and that if any difference arise about external policy, concerning injunctions, canons, and other constitutions whatsoever thereto belonging, the clergy in their convocation is to order and settle them, having first obtained leave under our broad seal so to do. And we approving their said ordinances and constitutions, providing that none be made contrary to the laws and customs of the land.

That out of our princely care, that the church-men may do the work which is proper unto them ; the bishops and clergy, from time to time in convocation, upon their humble desire, shall have licence under our broad seal, to deliberate of, and to do all such things, as being made plain by them, and assented unto by us, shall concern

cern the settled continuance of the doctrine and discipline of the church of England now established; from which we will not endure any varying, or departing in the least degree.

That for the present, though some differences have been ill raised, yet we take comfort in this, that all clergymen within our realm, have always most willingly subscribed to the Articles established, which is an argument to us, that they all agree in the true usual literal meaning of the said Articles, and that even in those curious points in which the present differences lie, men of all sorts take the Articles of the church of England to be for them; which is an argument again, that none of them intend any desertion of the Articles established.

That therefore in these both curious and unhappy differences, which have for so many hundred years, in different times and places, exercised the church of CHRIST: we will that all further curious search be laid aside, and these disputes shut up in GOD's promises, as they be generally set forth to us in the holy scriptures; and the general meaning of the Articles of the church of England according to them. And that no man hereafter shall either print or preach, to draw the Article aside any

viii His MAJESTY's Declaration, &c.

way, but shall submit to it in the plain and full meaning thereof: and shall not put his own sense or comment to be the meaning of the Article, but shall take it in the literal and grammatical sense.

That if any publick reader in either our universities, or any head or master of a college, or any other person respectively in either of them, shall affix any new sense to any Article, or shall publickly read, determine, or hold any publick disputation, or suffer any such to be held either way, in either the universities or colleges respectively; or if any divine in the universities shall preach or print any thing either way, other than is already established in convocation with our royal assent, he, or they the offenders, shall be liable to our displeasure, and the church's censure in our commission ecclesiastical, as well as any other: and we will see there shall be due execution upon them.

The

The Fifth C A N O N ,
intitled,

Impugners of the Articles of Religion
established in the Church of England,
censured,

Whoever shall hereafter affirm, That any of the nine and thirty Articles agreed upon by the archbishop and bishops of both provinces, and the whole clergy in the convocation holden at London in the year of our Lord God, one thousand five hundred sixty two, for avoiding diversities of opinions, and for the establishing of consent touching true religion, are in any part superstitious or erroneous, or such as he may not with a good conscience subscribe unto: Let him be excommunicated ipso facto, and not restored, but only by the archbishop, after his repentance and publick revocation of such his wicked errors.

10 ARTICLES OF RELIGION.

Such of the ARTICLES as
relate to the DOCTRINE
of FREE-GRACE.

ARTICLE IX.

Of Original Birth or Sin.

Original Sin standeth not in the following of Adam, (as the Pelagians do vainly talk) but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit, and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh, called in Greek φεόνημα σαρκίς, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

ARTI-

ARTICLE X.

Of Free-will.

THE condition of man after the fall of Adam, is such, that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God: wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may haye a good will, and working with us when we have that good will.

ARTICLE XI.

Of the Justification of Man,

WE are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the homily of justification.

ARTICLE XII.

Of Good Works.

Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment, yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit.

ART I.

ARTICLE XIII.

Of Works before Justification.

WORKS done before the grace of Christ, and the inspiration of his spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesu Christ, neither do they make men meet to receive grace, or (as the school authors say) deserve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

ARTICLE XV.

Of Christ alone without Sin.

CHIRST in the truth of our nature was made like unto us in all things (sin only excepted) from which he was clearly void, both in his flesh and in his spirit. He came to be a lamb without spot, who by sacrifice of himself once made, should take away the sins of the world: and sin (as St John saith) was not in him. But all we the rest (although baptized, and born again in Christ) yet offend in many things, and if we say we have no sin, we deceive ourselves, and the truth is not in us.

ARTICLE XVII.

Of Predestination and Election.

Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed

decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only begotten son Jesus Christ: they walk religiously in good works, and at length by God's mercy they attain to everlasting felicity.

As the godly consideration of predestination and our election in Christ, is full of sweet, pleasant and unspeakable comfort to godly persons, and such as feel in themselves the working of the spirit of Christ mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: so for curious and carnal persons, lacking the spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise as they be generally set forth to us in holy scripture: and in our doings, that will of God is to be followed, which we have expressly declared unto us in the word of God.

A R T I.

ARTICLE XVIII.

Of obtaining eternal Salvation only by the Name of CHRIST.

THEY also are to be had accursed, that presume to say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of nature. For holy scripture doth set out unto us only the name of Jesus Christ whereby men must be saved.

ARTICLE XXXI.

Of the one Oblation of Christ finished upon the Cross.

THE offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of masses, in the which it was commonly said, that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

To the READER.

HE that desireth more perfectly to understand these great doctrines of christianity, ought diligently to read the holy scriptures, especially St Paul's epistles to the Romans and the Galatians. And “ * Whosoever giveth his mind to holy scriptures, with diligent study and burning desire, it cannot be that he should be left without help. For either God will send him some godly doctor to teach him ; or God himself from above, will give light unto his mind, and teach him those things which are necessary for him : man's human and worldly wisdom or science is not needful to the understanding of scripture ; but the revelation of the Holy Ghost, who inspireth the true meaning unto them, that with humility and diligence search for it.”

* Homily of reading the holy scriptures.

Such

Such of the HOMILIES as relate to the Establishment of the Doctrine of FREE-GRACE.

HOMILY II.

Of the Misery of all Mankind, and of his
Condemnation to Death everlasting, by
his own Sin.

THE holy Ghost, in writing the holy scripture, is in nothing more diligent than to pull down man's vain-glory and pride, which of all vices is most universally grafted in all mankind, even from the first infection of our first father Adam. And therefore we read in many places of scripture, many notable lessons against this old rooted vice, to teach us the most commendable virtue of humility ; how to know ourselves, and to remember what we be of ourselves. In the book of Genesis, almighty God giveth us all a title and name in our great grandfather Adam, which ought to warn us all to consider what we be, whereof we be, from whence we came, and whither we shall go ; saying thus, “ In the sweat of thy face shalt thou eat thy bread, till thou be turned again into the ground, for out of it wast thou taken ; ” inasmuch as thou art dust, into dust shalt thou be turned again.” Here (as it were in a glass) we may learn to know ourselves to be but ground, earth,

earth, and ashes, and that to earth and ashes we shall return.

Also the holy patriarch Abraham did well remember his name and title, dust, earth, and ashes, appointed and assigned by God to all mankind: and therefore he calleth himself by that name, when he maketh his earnest prayer for Sodom and Gomorrah. And we read that Judith, Esther, Job, Jeremy, with other holy men and women in the old Testament, did use sackcloth, and to cast dust and ashes upon their heads, when they bewailed their sinful living: they called and cried to God for help and mercy, with such a ceremony of sackcloth, dust, and ashes, that thereby they might declare to the whole world, whatan humble and lowly estimation they had of themselves, and how well they remembered their name and title aforesaid, their vile, corrupt, frail nature, dust, earth, and ashes. The book of Wisdom also, willing to pull down our proud stomachs, moveth us diligently to remember our mortal and earthly generation, which we have all of him that was first made; and that all men, as well kings as subjects, come into this world, and go out of the same in like sort; that is, as of ourselves, full miserable, as we may daily see: and almighty God commanded his prophet Isaiah to make a proclamation, and cry to the whole world; and Isaiah asking "What shall I cry?" The Lord answered, Cry, that all flesh is grass, and that all the glory thereof is but as the flower of the field; when the grass is withered, the flower falleth away, when the wind of the Lord bloweth upon it: the people surely is grass, the which drieth up,

and

and the flower fadeth away. And the holy man Job, having in himself great experience of the miserable and sinful estate of man, doth open the same to the world in these words ; Man (saith he) that is born of a woman, living but a short time, is full of manifold miseries ; he springeth up like a flower, and fadeth again, vanisheth away as it were a shadow, and never continueth in one state. And do'st thou judge it meet, O Lord, to open thine eyes upon such a one, and to bring him to judgment with thee ? Who can make him clean, that is conceived of an unclean seed ? And all men of their evillness, and natural proneness, be so universally given to sin, that (as the scripture saith) God repented that ever he made man. And by sin his indignation was so much provoked against the world, that he drowned all the world with Noah's flood, except Noah himself, and his little household. It is not without great cause, that the scripture of God doth so many times call all men here in this world by this word, earth. O thou earth, earth, earth, saith Jeremy, hear the word of the Lord. This our right name, calling, and title, earth, earth, earth, pronounced by the prophet, sheweth what we be indeed, by whatsoever other style, title, or dignity, men do call us. Thus he plainly named us, who knoweth best, both what we be, and what we ought of right to be called. And thus he setteth us forth, speaking by his faithful apostle St Paul, All men, Jews and Gentiles, are under sin ; there is none righteous, no not one ; there is none that understandeth, there is none that seeketh after God, they are all gone out of the way, they are all unprofitable, there is none that doth good.

no

no not one: their throat is an open sepulchre, with their tongues they have used craft and deceit, the poison of serpents is under their lips; their mouth is full of cursing and bitterness, their feet are swift to shed blood, destruction and wretchedness are in their ways, and the way of peace have they not known: there is no fear of God before their eyes. And in another place, St Paul writeth thus, God has wrapped all nations in unbelief, that he might have mercy on all. The scripture shutteth up all under sin, that the promise by the faith of Jesus Christ, should be given unto them that believe. St Paul in many places painteth us out in our colours, calling us the children of the wrath of God, when we be born: saying also, that we cannot think a good thought of ourselves, much less can we say well, or do well of ourselves. And the wise man saith in the book of Proverbs, The just man falleth seven times a day. The most tried and approved man Job, feared all his works. St John the baptist being sanctified in his mother's womb, and praised before he was born, being called, an angel, and great before the Lord, filled even from his birth with the Holy Ghost, the preparer of the way for our Saviour Christ, and commended of our Saviour Christ to be more than a prophet, and the greatest that ever was born of a woman: yet he plainly granteth, that he had need to be washed of Christ, he worthily extolleth and glorifieth his lord and master Christ, and humbleth himself as unworthy to unbuckle his shooes, and giveth all honour and glory to God. So doth St Paul both oft and evidently confess himself, that he was of himself, ever giving

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(as a most faithful servant) all praise to his Master and Saviour. So doth blessed John the evangelist, in the name of himself, and of all other holy men (be they never so just) make this open confession: If we say we have no sin, we deceive ourselves, and the truth is not in us: if we acknowledge our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness: if we say we have not sinned, we make him a liar, and his word is not in us. Wherefore, the wise man in the book called Ecclesiastes, maketh this true and general confession, There is not one just man upon the earth that doth good, and sinneth not. And David is ashamed of his sin, but not to confess his sin. How oft, how earnestly, and lamentably doth he desire God's great mercy for his great offences, and that God should not enter into judgment with him? And again, how well weigheth this holy man his sins, which he confesseth, that they be so many in number, and so hid, and hard to understand, that it is in a manner impossible to know, utter, or number them? wherefore, he having a true, earnest, and deep contemplation and consideration of his sins, and yet not coming to the bottom of them, he maketh supplication to God, to forgive him his privy, secret, hid sins: to the knowledge of which we cannot attain unto. He weigheth rightly his sins from the original root and spring-head, perceiving inclinations, provocations, stirrings, stingings, buds, branches, dregs, infections, tastes, feelings, and scents of them to continue in him still. Wherefore he saith, Mark, and behold, I was conceived in sins: he saith not sin, but in the

the plural number, sins, forasmuch as out of one (as a fountain) spring all the rest. Our Saviour Christ saith, There is none good, but God: and that we can do nothing that is good without him, nor no man can come to the Father but by him: he commandeth us also to say, that we be unprofitable servants, when we have done all that we can do. He preferreth the penitent publican, before the proud, holy and glorious pharisee. He called himself a physician, but not to them that be whole, but to them that be sick, and have need of his salve for their sore. He teacheth us in our prayers, to acknowledge ourselves sinners, and to ask righteousness and deliverance from all evils, at our heavenly Father's hand. He declarereth, that the sins of our own hearts, do defile our own selves. He teacheth, that an evil word or thought deserveth condemnation; affirming, that we shall give account for every idle word. He saith, he came not to save, but the sheep that were utterly lost and cast away. Therefore few of the proud, just, learned, wise, perfect, and holy pharisees, were saved by him, because they justified themselves by their counterfeit holiness before men. Wherefore (good people) let us beware of such hypocrisy, vain-glory, and justifying of ourselves.

The second part of the Sermon of the misery of Man.

Forasmuch as the true knowledge of ourselves is very necessary, to come to the right knowledge of God, ye have heard in the last reading, how humbly all godly men always have thought

thought of themselves, and so to think and judge of themselves, are taught of God their creator, by his holy word. For of ourselves we be crab-trees, that can bring forth no apples. We be of ourselves of such earth as can but bring forth weeds, nettles, brambles, briars, cockle and darning. Our fruits be declared in the fifth chapter to the Galatians. We have neither faith, charity, hope, patience, chastity, nor any thing else that good is, but of God; and therefore these virtues be called there the fruits of the Holy Ghost, and not the fruits of man. Let us therefore acknowledge ourselves before God (as we be indeed) miserable and wretched sinners. And let us earnestly repent, and humble ourselves heartily, and cry to God for mercy. Let us all confess with mouth and heart, that we be full of imperfections: let us know our own works, of what imperfection they be, and then we shall not stand foolishly and arrogantly in our own conceits, nor challenge any part of justification by our merits or works. For truly there be imperfections in our best works: we do not love God so much as we are bound to do, with all our heart, mind and power: we do not fear God so much as we ought to do: we do not pray to God, but with great and many imperfections: we give, forgive, believe, live, and hope imperfectly: we speak, think, and do imperfectly: we fight against the devil, the world, and the flesh imperfectly: let us therefore not be ashamed to confess plainly our state of imperfection: yea, let us not be ashamed to confess imperfection, even in all our best works. Let none of us be ashamed to say with holy St Peter, I am a sinful man.

man. Let us say with the holy prophet David, We have sinned with our fathers, we have done amiss, and dealt wickedly. Let us all make open confession with the prodigal son to our Father, and say with him, We have sinned against heaven, and before thee (O Father) we are not worthy to be called thy sons. Let us all say with holy Baruch, O Lord our God, to us is worthily ascribed shame and confusion, and to thee righteousness: we have sinned, we have done wickedly, we have behaved ourselves ungodlily in all thy righteousness. Let us all say with the holy prophet Daniel; O Lord, righteousness belongeth to thee, unto us belongeth confusion. We have sinned, we have been naughty, we have offended, we have fled from thee, we have gone back from all thy precepts and judgments. So we learn of all good men in holy scriptures, to humble ourselves, and to exalt, extol, praise, magnify, and glorify God.

Thus we have heard how evil we be of ourselves, how of ourselves, and by ourselves, we have no goodness, help nor salvation; but contrariwise, sin, damnation, and death everlasting: which if we deeply weigh and consider, we shall the better understand the great mercy of God, and how our salvation cometh only by Christ. For in ourselves (as of ourselves) we find nothing, whereby we may be delivered from this miserable captivity, into the which we were cast, through the envy of the devil, by breaking God's commandment, in our first parent Adam. We are all become unclean, but we all are not able to cleanse ourselves, nor to make one another of us clean. We are by nature the children of God's

God's wrath, but we are not able to make ourselves the children and inheritors of God's glory. We are sheep that run astray, but we cannot of our own power come again to the sheepfold, so great is our imperfection and weakness. In ourselves therefore we may not glory, which (of ourselves) are nothing but sinful: Neither may we rejoice in any works that we do, all which be so imperfect and impure, that they are not able to stand before the righteous judgment-seat of God, as the holy prophet David saith, Enter not into judgment with thy servant (O Lord) for no man that liveth shall be found righteous in thy sight. To God therefore must we fly, or else shall we never find peace, rest, and quietness of conscience in our hearts. For he is the Father of mercies, and God of all consolation. He is the Lord with whom is plenteous redemption: he is the God which of his own mercy saveth us, and setteth out his charity and exceeding love towards us, in that of his own voluntary goodness, when we were perished, he saved us, and provided an everlasting kingdom for us. And all these heavenly treasures are given us, not for our own deserts, merits, or good deeds (which of ourselves we have none) but of his mere mercy freely. And for whose sake? truly for Jesus Christ's sake, that pure and undefiled Lamb of God. He is that dearly beloved Son, for whose sake God is fully pacified, satisfied, and set at one with man. He is the Lamb of God, which taketh away the sins of the world, of whom only it may be truly spoken, that he did all things well, and in his mouth was found no craft nor subtlety. None but he alone may say,

say, The prince of the world came, and in me he hath nothing. And he alone may also say, Which of you shall reprove me of any fault? He is the high and everlasting priest, which hath offered himself once for all upon the altar of the cross, and with that one oblation hath made perfect for evermore them that are sanctified. He is the only mediator between God and man, which paid our ransom to God with his own blood, and with that hath he cleansed us from all sin. He is the physician which heals all our diseases. He is that Saviour which saveth his people from all their sins. To be short, he is that flowing and plenteous fountain, of whose fulness all we have received. For in him alone are all the treasures of the wisdom and knowledge of God hidden. And in him, and by him, have we from God the father all good things, pertaining either to the body or to the soul. O how much are we bound to this our heavenly father for his great mercies, which he hath so plenteously declared unto us in Christ Jesu our Lord and Saviour! what thanks worthy and sufficient can we give to him? Let us all with one accord burst out with joyful voice, ever praising and magnifying this Lord of mercy, for his tender kindness shewed unto us in his dearly beloved Son Jesus Christ our Lord.

Hitherto we have heard what we are of ourselves, very sinful, wretched, and damnable. Again, we have heard how that of ourselves, and by ourselves, we are not able either to think a good thought, or work a good deed, so that we can find in ourselves no hope of salvation, but rather whatsoever maketh unto our destruction. Again, we have heard the

tender kindness and great mercy of God the father towards us, and how beneficial he is to us for Christ's sake, without our merits or deserts, even of his own mere mercy and tender goodness. Now, how these exceeding great mercies of God, set abroad in Christ Jesu for us, be obtained, and how we be delivered from the captivity of sin, death, and hell, shall more at large (with God's help) be declared in the next sermon. In the mean season, yea, and at all times, let us learn to know ourselves, our frailty and weakness, without any cracking or boasting of our own good deeds and merits. Let us also acknowledge the exceeding mercy of God towards us, and confess, that as of ourselves cometh all evil and damnation; so likewise of him cometh all goodness and salvation, as God himself saith by the prophet Hosea: O Israel, thy destruction cometh of thyself, but in me only is thy help and comfort. If we thus humbly submit ourselves in the sight of God, we may be sure that in the time of his visitation, he will lift us up unto the kingdom of his dearly beloved son Christ Jesu our Lord: to whom, with the Father, and the Holy Ghost, be all honour and glory for ever. Amen.

HOMILY III.

A Sermon of the salvation of Mankind by
only CHRIST our Saviour, from sin and
death everlasting.

BECAUSE all men be sinners and offend-
ers against God, and breakers of his law
and

and commandments, therefore can no man by his own acts, works, and deeds, (seem they never so good) be justified, and made righteous before God: but every man of necessity is constrained to seek for another righteousness or justification, to be received at God's own hands, that is to say, the forgiveness of his sins and trespasses, in such things as he hath offended. And this justification, or righteousness, which we so receive of God's mercy and Christ's merits, embraced by faith, is taken, accepted, and allowed of God, for our perfect and full justification. For the more full understanding hereof, it is our parts and duties ever to remember the great mercy of God, how that (all the world being wrapped in sin by breaking of the law) God sent his only Son our Saviour Christ into this world, to fulfil the law for us, and by shedding of his most precious blood, to make a sacrifice and satisfaction, or (as it may be called) amends to his father for our sins, to assuage his wrath and indignation conceived against us for the same.

Insomuch that infants, being baptized, and dying in their infancy, are by this sacrifice washed from their sins, brought to God's favour, and made his children, and inheritors of his kingdom of heaven. And they which in act or deed do sin after their baptism, when they turn again to God unfeignedly, they are likewise washed by this sacrifice from their sins, in such sort, that there remaineth not any spot of sin that shall be imputed to their damnation. This is that justification or righteousness which St Paul speaketh of, when he saith, No man is justified by the works of the law, but freely by faith in Jesus

Christ. And again he saith, We believe in Jesu Christ, that we be justified freely by the faith of Christ, and not by the works of the law, because that no man shall be justified by the works of the law. And although this justification be free unto us, yet it cometh not so freely unto us, that there is no ransom paid therefore at all. But here may man's reason be astonished, reasoning after this fashion. If a ransom be paid for our redemption, then is it not given us freely? For a prisoner that paid his ransom is not let go freely; for if he go freely, then he goeth without ransom: for what is it else to go freely, than to be set at liberty without paying of ransom? This reason is satisfied by the great wisdom of God in this mystery of our redemption, who hath so tempered his justice and mercy together, that he would neither by his justice condemn us unto the everlasting captivity of the devil, and his prison of hell, remediless for ever without mercy, nor by his mercy deliver us clearly, without justice, or payment of a just ransom: but with this endless mercy he joined his most upright and equal justice. His great mercy he shewed unto us in delivering us from our former captivity, without requiring of any ransom to be paid, or amends to be made upon our parts; which thing by us had been impossible to be done. And whereas it lay not in us to do that, he provided a ransom for us, that was the most precious body and blood of his own most dear and best beloved Son Jesu Christ, who besides this ransom fulfilled the law for us perfectly. And so the justice of God and his mercy did embrace together, and fulfilled the mystery of our redemption. And of this justice and

and mercy of God knit together, speaketh St Paul in the third chapter to the Romans. All have offended, and have need of the glory of God, but are justified freely by his grace, by redemption which is in Jesu Christ, whom God hath sent forth to us for a reconciler and peace-maker, through faith in his blood, to shew his righteousness. And in the tenth chapter, Christ is the end of the law unto righteousness, to every man that believeth. And in the eighth chapter, That which was impossible by the law, inasmuch as it was weak by the flesh, God sending his own Son in the similitude of sinful flesh, by sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, which walk not after the flesh, but after the spirit. In these foreaid places, the apostle toucheth specially three things, which must go together in our justification. Upon God's part, his great mercy and grace: upon Christ's part, justice; that is, the satisfaction of God's justice, or the price of our redemption, by the offering of his body, and shedding of his blood, with fulfilling of the law perfectly and thoroughly; and upon our part, true and lively faith in the merits of Jesus Christ, which yet is not ours, but by God's working in us: so that in our justification, there is not only God's mercy and grace, but also his justice, which the apostle calleth the justice of God, and it consisteth in paying our ransom, and fulfilling of the law: and so the grace of God doth not shut out the justice of God in our justification, but only shutteth out the justice of man, that is to say, the justice of our works, as to be merits of deserving our justification. And therefore St Paul declareth

clareth here nothing upon the behalf of man, concerning his justification, but only a true and lively faith; which nevertheless is the gift of God, and not man's only work, without God: and yet that faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified, but it shutteth them out from the office of justifying. So that although they be all present together in him that is justified, yet they justify not all together: neither doth faith shut out the justice of our good works necessarily to be done afterwards of duty towards God (for we are most bounden to serve God, in doing good deeds, commanded by him, in his holy scripture, all the days of our life) but it excludeth them, so that we may not do them to this intent, to be made good by doing of them. For all the good works that we can do be imperfect, and therefore not able to deserve our justification: but our justification doth come freely by the mere mercy of God; and of so great and free mercy, that whereas all the world was not able of themselves to pay any part towards their ransom, it pleased our heavenly Father of his infinite mercy, without any our desert or deserving, to prepare for us the most precious jewels of Christ's body and blood, whereby our ransom might be fully paid, the law fulfilled, and his justice fully satisfied. So that Christ is now the righteousness of all them that truly do believe in him. He for them paid their ransom by his death. He for them fulfilled the law in his life. So that now in him, and by him, every true christian man may be called a fulfiller of the law, forasmuch as that which
their

their infirmity lacked, Christ's justice hath supplied.

The second part of the Sermon of Salvation.

YE have heard of whom all men ought to seek their justification and righteousness, and how also this righteousness cometh unto men by Christ's death and merits: ye have heard also how that three things are required to the obtaining of our righteousness, that is, God's mercy, Christ's justice, and a true and a lively faith, out of which faith springeth good works. Also before was declared at large, that no man can be justified by his own good works, that no man fulfilleth the law, according to the strict rigour of the law.

And St Paul in his epistle to the Galatians proveth the same, saying thus, If there had been any law given, which could have justified, verily righteousness should have been by the law. And again he saith: If righteousness be by the law, then Christ died in vain. And again he saith, You that are justified by the law, are fallen away from grace. And furthermore he writeth to the Ephesians on this wise, By grace are ye saved, through faith; and not of yourselves: for it is the gift of God: and not of works, lest any man should glory. And to be short, the sum of all Paul's disputation is this: That if justice come of works, then it cometh not of grace: and if it come of grace, then it cometh not of works. And to this end tend all the prophets, as St Peter saith in the tenth chapter of the Acts. Of Christ all the prophets (saith St Peter) do witness, that

through his name all they that believe in him, shall receive the remission of sins. And after this wise to be justified only by this true and lively faith in Christ, speak all the old and ancient authors, both Greeks and Latins. Of whom I will especially rehearse three, Hilary, Basil, and Ambrose. St Hilary saith these words plainly in the fourth canon upon Matthew, Faith only justifieth. And St Basil, a Greek author, writeth thus, This is a perfect and whole rejoicing in God, when a man advanceth not himself for his own righteousness, but acknowledgeth himself to lack true justice and righteousness, and to be justified by the only faith in Christ. And Paul (faith he) doth glory in the contempt of his own righteousness, and that he looketh for the righteousness of God by faith.

These be the very words of St Basil. And St Ambrose, a Latin author, saith these words, This is the ordinance of God, that they which believe in Christ, should be saved without works, by faith only, freely receiving remission of their sins. Consider diligently these words, Without works, by faith only, freely we receive remission of our Sins. What can be spoken more plainly, than to say, that freely without works, by faith only we obtain remission of our sins? these, and other like sentences, that we be justified by faith only, freely, and without works, we do read oft-times in the best and most ancient writers. As beside Hilary, Basil, and St Ambrose, before rehearsed, we read the same in Origen, St Chrysostom, St Cyprian, St Augustin, Prosper, Oecumenius, Proclus, Bernardus, Anselm, and many other authors, Greek and Latin. Nevertheless, this sentence,
that

that we be justified by faith only, is not so meant of them, that the same justifying faith is alone, in man, without true repentance, hope, charity, dread, and the fear of God, at any time and season. Nor when they say, That we should be justified freely, do they mean that we should or might afterward be idle, and that nothing should be required on our parts afterward: Neither do they mean so to be justified without good works, that we should do no good works at all, like as shall be expressed more at large hereafter. But this saying, That we be justified by faith only, freely, and without works, is spoken for to take away clearly all merit of our works, as being unable to deserve our justification at God's hands, and thereby most plainly to express the weakness of man, and the goodness of God, the great infirmity of ourselves, and the might and power of God, the imperfection of our own works, and the most abundant grace of our Saviour Christ; and therefore wholly to ascribe the merit and deserving of our justification unto Christ only, and his most precious blood-shedding. This faith the holy scripture teacheth us, this is the strong rock and foundation of christian religion, this doctrine all old and ancient authors of Christ's church do approve; this doctrine advanceth and setteth forth the true glory of Christ, and beateth down the vain-glory of man; this whosoever denieth, is not to be accounted for a christian man, nor for a setter forth of Christ's glory, but for an adversary to Christ and his gospel, and for a setter forth of mens vain-glory. And although this doctrine be never so true (as it is most true indeed) that we be justified freely, without all merit of our own good

works (as St Paul doth express it) and freely by this lively and perfect faith in Christ only (as the ancient authors use to speak it) yet this true doctrine must be also truly understood, and most plainly declared, lest carnal man should take unjustly occasion thereby to live carnally, after the appetite and will of the world, the flesh, and the devil. And because no man should err by mistaking of this doctrine, I shall plainly and shortly so declare the right understanding of the same, that no man shall justly think that he may thereby take any occasion of carnal liberty to follow the desires of the flesh, or that thereby any kind of sin shall be committed, or any ungodly living the more used.

First, You shall understand, that in our justification by Christ, it is not all one thing, the office of God unto man, and the office of man unto God. Justification is not the office of man, but of God ; for man cannot make himself righteous by his own works, neither in part, nor in the whole ; for that were the greatest arrogancy and presumption of man, that antichrist could set up against God, to affirm that a man might by his own works take away and purge his own sins, and so justify himself. But justification is the office of God only, and is not a thing which we render unto him, but which we receive of him, not which we give to him, but which we take of him, by his free mercy, and by the only merits of his most dearly beloved Son, our only redeemer, Saviour, and justifier, Jesus Christ : so that the true understanding of this doctrine, We be justified freely by faith without works, or that we be justified by faith in Christ only, is not, that this

our

our own act to believe in Christ, or this our faith in Christ, which is within us, doth justify us, and deserve our justification unto us (for that were to count ourselves to be justified by some act or virtue that is within ourselves) but the true understanding and meaning thereof is, that although we hear God's word, and believe it, although we have faith, hope, charity, repentance, dread, and fear of God within us, and do never so many works thereunto ; yet we must renounce the merit of all our said virtues, of faith, hope, charity, and all other virtues and good deeds, which we either have done, shall do, or can do, as things that be far too weak and insufficient, and unperfect, to deserve remission of our sins, and our justification : and therefore we must trust only in God's mercy, and that sacrifice which our high-priest and Saviour Christ Jesus, the Son of God, once offered for us upon the cross, to obtain thereby God's grace, and remission, as well of our original sin in baptism, as of all actual sin committed by us after our baptism, if we truly repent and turn unfeignedly to him again. So that as St John baptist, although he were never so virtuous and godly a man, yet in this matter of forgiving of sin, he did put the people from him, and appointed them unto Christ ; saying thus unto them, Behold, yonder is the Lamb of God, which taketh away the sins of the world : even so, as great and godly a virtue as the lively faith is, yet it putteth us from itself, and remitteth or appointeth us unto Christ for to have only by him remission of our sins, or justification. So that our faith in Christ (as it were) faith unto us thus, It is not I that take away your sins, but it is Christ only, and to him only

Iy I send you for that purpose, forsaking therein all your good virtues, words, thoughts, and works, and only putting your trust in Christ.

The third part of the Sermon of Salvation.

IT hath been manifestly declared unto you, that no man can fulfil the law of God, and therefore by the law all men are condemned ; whereupon it followeth necessarily, that some other thing should be required for our salvation than the law ; and that is, a true and a lively faith in Christ, bringing forth good works, and a life according to God's commandments. And also you heard the ancient author's mind of this saying, Faith in Christ only justifieth man, so plainly declared, that you see, that the very true meaning of this proposition or saying, We be justified by faith in Christ only, (according to the meaning of the old antient authors) is this : We put our faith in Christ, that we be justified by him only, that we be justified by God's free mercy, and the merits of our Saviour Christ only, and by no virtue or good works of our own, that is in us, or that we can be able to have or to do, for to deserve the same : Christ himself only being the cause meritorious thereof.

Here you perceive many words to be used to avoid contention in words with them that delight to brawl about words, and also to shew the true meaning, to avoid evil talking and misunderstanding ; and yet peradventure all will not serve with them that be contentious, but contenders will ever forge matters of contention, even when they have none occasion thereto. Notwithstanding, such be the less to be passed upon, so that the rest may profit, which will be more desirous to know the truth,

truth, than (when it is plain enough) to contend about it, and with contentious and captious cavilation, to obscure and darken it. Truth it is, that our own works do not justify us, to speak properly of our justification, (that is to say) our works do not merit or deserve remission of our sins, and make us of unjust, just before God: But God of his own mercy, through the only merits and deservings of his Son Jesus Christ, doth justify us. Nevertheless, because faith doth directly send us to Christ for remission of our sins, and that by faith given us of God, we embrace the promise of God's mercy, and of the remission of our sins, (which thing none other of our virtues or works properly doth (therefore scripture useth to say, that faith without works doth justify. And forasmuch it is all one sentence in effect, to say, faith without works, and only faith doth justify us, therefore the old ancient fathers of the church from time to time, have uttered our justification with this speech, Only faith justifieth us: meaning no other thing than St Paul meant, when he said, Faith without works justifieth us. And because all this brought to pass through the only merits and deservings of our Saviour Christ, and not thro' our merits, or thro' the merit of any virtue that we have within us, or of any work that cometh from us: therefore in that respect of merit and deserving, we forsake (as it were) altogether again, faith, works, and all other virtues. For our own imperfection is so great, through the corruption of original sin, that all is imperfect that is within us, faith, charity, hope, dread, thoughts, words, and works, and therefore not apt to merit and deserve any part

part of our justification for us. And this form of speaking use we, in the humbling of ourselves to God, and to give all the glory to our Saviour Christ, who is best worthy to have it.

Here you have heard the office of God in our justification, and how we receive it of him freely, by his mercy, without our deserts, thro' true and lively faith. Now you shall hear the office and duty of a christian man unto God, what we ought on our part to render unto God again, for his great mercy and goodness. Our office is, not to pass the time of this present life unfruitfully, and idly; after that we are baptized or justified, not caring how few good works we do, to the glory of God, and profit of our neighbours: much less is it our office, after that we be once made Christ's members, to live contrary to the same, making ourselves members of the devil, walking after his inticements, and after the suggestions of the world and the flesh, whereby we know that we do serve the world and the devil, and not God. For that faith which bringeth forth (without repentance) either evil works, or no good work, is not a right, pure, and lively faith, but a dead, devilish, counterfeit, and feigned faith, as St Paul and St James call it. For even the devils know and believe that Christ was born of a virgin, that he fasted forty days and forty nights without meat and drink, that he wrought all kind of miracles, declaring himself very God: they believe also, that Christ for our sakes suffered most painful death, to redeem from everlasting death, and that he rose again from death the third day: they believe that he ascended into heaven, and he sitteth on the right hand of the Father, and at the last end of this world shall come again, and judge both

both the quick and the dead. These articles of our faith the devils believe, and so they believe all things that be written in the new and old Testament to be true ; and yet for all this faith, they be but devils, remaining still in their damnable estate, lacking the very true christian faith. For the right and true christian faith is, not only to believe that holy scripture, and all the aforesaid articles of our faith is true, but also to have a sure trust and confidence in God's merciful promises to be saved from everlasting salvation by Christ ; whereof doth follow a loving heart to obey his commandments. And this true christian faith, neither any devil hath, nor yet any man, which in the outward profession of his mouth, and in his outward receiving of the sacraments, in coming to the church, and in all other outward appearances, seemeth to be a christian man, and yet in his living and deeds sheweth the contrary. For how can a man have this true faith, this sure trust and confidence in God, that by the merits of Christ his sins be forgiven, and he reconciled to the favour of God, and to be partaker of the kingdom of heaven by Christ, when he liveth ungodly, and denieth Christ in his deeds ? Surely no such ungodly man can have this faith and trust in God : for as they know Christ to be the only Saviour of the world ; so they know also that wicked men shall not enjoy the kingdom of God : they know that God hateth unrighteousness, that he will destroy all those that speak untruly, that those which have done good works (which cannot be done without a lively faith in Christ) shall come forth into the resurrection of life ; and those that have done evil, shall come unto the resurrection of judgment : very well they know also,

also, that to them that be contentious, and to them that will not be obedient unto the truth, but will obey unrighteousness, shall come indignation wrath, and affliction, &c. Therefore to conclude, considering the infinite benefits of God shewed and given unto us, mercifully without our deserts, who hath not only created us of nothing ; and from a piece of vile clay, of his infinite goodness hath exalted us (as touching our soul) unto his own similitude and likeness : but also whereas we were condemned to hell, and death everlasting, hath given his own natural Son, being God eternal, immortal, and equal unto himself in power and glory, to be incarnated, and to take our mortal nature upon him, with the infirmities of the same, and in the same nature to suffer most shameful and painful death for our offences, to the intent to justify us, and to restore us to life everlasting ; so making us also his dear children, brethren unto his only Son our Saviour Christ, and inheritors for ever with him of his eternal kingdom of heaven.

These great and merciful benefits of God (if they be well considered) do neither minister unto us occasion to be idle, and to live without doing any good works, neither yet stir us up by any means to do evil things : but contrariwise, if we be not desperate persons, and our hearts harder than stones, they move us to render ourselves unto God wholly with all our will, hearts, might, and power, to serve him in all good deeds, obeying his commandments during our lives, to seek in all things his glory and honour, not our sensual pleasures and vain-glory, evermore dreading willingly to offend such a merciful God, and loving redeemer, in word, thought, or deed. And the said benefits of God deeply considered, move

us for his sake also to be ever ready to give ourselves to our neighbours ; and as much as lieth in us, to study with all our endeavour, to do good to every man. These be the fruits of true faith, to do good as much as lieth in us to every man, and above all things, and in all things to advance the glory of God, of whom only we have our sanctification, justification, salvation, and redemption : to whom be ever glory, praise, and honour, world without end. Amen.

H O M I L Y IV.

A short declaration of the true, lively, and Christian Faith.

THE first coming unto God (good christian people) is through faith, whereby (as it is declared in the last sermon) we be justified before God. And lest any man should be deceived, for lack of right understanding thereof, it is diligently to be noted, that faith is taken in the scripture two manner of ways. There is one faith, which in scripture is called a dead faith, which bringeth forth no good works, but is idle, barren, and unfruitful. And this faith, by the holy apostle St James, is compared to the faith of devils, which believe God to be true and just, and tremble for fear, yet they do nothing well, but all evil. And such a manner of faith have the wicked and naughty christian people, which confess God (as St Paul saith) in their mouths, but deny him in their deeds, being abominable, and without the right faith, and to all good works reprovable.

able. And this faith is a persuasion and belief in man's heart, whereby he knoweth that there is a God, and agreeth unto all truths of God's most holy word, contained in the holy scripture. So that it consisteth only in believing in the word of God, that it is true. And this is not properly called faith. But as he that readeth Cæsar's commentaries, believing the same to be true, hath thereby a knowledge of Cæsar's life, and notable acts, because he believeth the history of Cæsar; yet it is not properly said that he believeth in Cæsar, of whom he looketh for no help nor benefit. Even so, he that believeth that all that is spoken of God in the Bible is true, and yet liveth so ungodly, that he cannot look to enjoy the promises and benefits of God: although it may be said, that such a man hath a faith and belief to the words of God, yet it is not properly said that he believeth in God, or hath such a faith and trust in God, whereby he may surely look for grace, mercy, and everlasting life at God's hand, but rather for indignation and punishment according to the merits of his wicked life. For as it is written in a book, intitled to be of Didymus Alexandrinus, Forasmuch as faith without works is dead, it is not now faith, as a dead man is not a man. This dead faith therefore is not the sure and substantial faith, which saveth sinners. Another faith there is in scripture, which is not (as the foresaid faith) idle, unfruitful and dead, but worketh by charity (as St Paul declarereth, Gal. v.) which as the other vain faith is called a dead faith, so may this be called a quick or lively faith. And this is not only the common belief of the articles of our faith, but it is also

a true trust and confidence of the mercy of God through our Lord Jesus Christ, and a stedfast hope of all good things to be received at God's hand: and that although we, through infirmity or temptation of our ghostly enemy, do fall from him by sin, yet if we return again unto him by true repentance, that he will forgive, and forget our offences for his Son's sake our Saviour Jesus Christ, and will make us inheritors with him of his everlasting kingdom, and that in the mean time until that kingdom come, he will be our protector and defender in all perils and dangers, whatsoever do chance: and that though sometime he doth send us sharp adversity, yet that evermore he will be a loving Father unto us, correcting us for our sin, but not withdrawing his mercy finally from us, if we trust in him, commit ourselves wholly unto him, hang only upon him, and call upon him, ready to obey and serve him. This is the true, lively, and unfeigned christian faith, and is not in the mouth and outward profession only: but it liveth, and stirreth inwardly in the heart. And this faith is not without hope and trust in God, nor without the love of God and of our neighbours, nor without the fear of God, nor without the desire to hear God's word, and to follow the same in eschewing evil, and doing gladly all good works.

This faith (as St Paul describeth it) is the sure ground and foundation of the benefits which we ought to look for, and trust to receive of God, a certificate and sure looking for them, although they yet sensibly appear not unto us. And after he saith, He that cometh to God, must believe, both that he is, and that he is a merciful rewarder of well-

well-doers. And nothing commendeth good men unto God, so much as this assured faith and trust in him. Of this faith, three things are specially to be noted.

First, That this faith doth not lie dead in the heart, but is lively and fruitful in bringing forth good works. Second, That without it, can no good works be done, that shall be acceptable and pleasant to God. Third, What manner of good works they be, that this faith doth bring forth.

For the first, That the light cannot be hid, but will shew forth itself at one place or other ; so a true faith cannot be kept secret, but when occasion is offered, it will break out, and shew itself by good works. And as the living body of a man ever exerciseth such things as belong to a natural and living body, for nourishment and preservation of the same, as it hath need, opportunity, and occasion : even so the soul that hath a lively faith in it, will be doing alway some good work, which shall declare that it is living, and will not be unoccupied. Therefore when men hear in the scriptures so high commendations of faith, that it maketh us to please God, to live with God, and to be the children of God ; if then they fancy that they be set at liberty from doing all good works, and may live as they list, they trifle with God, and deceive themselves. And it is a manifest token, that they be far from having the true and lively faith, and also far from knowledge what true faith meaneth. For the very sure and lively christian faith is, not only to believe all things of God, which are contained in holy scripture, but also is an earnest trust and confidence in God, that he doth regard us, and that he is

careful

careful over us, as the father is over the child whom he doth love, and that he will be merciful unto us for his only Son's sake ; and that we have our Saviour Christ our perpetual advocate and priest, in whose only merits, oblation, and suffering, we do trust that our offences be continually washed and purged, whensoever we (repenting truly) do return to him, with our whole heart, stedfastly determining with ourselves, through his grace, to obey and serve him in keeping his commandments, and never to turn back again to sin. Such is the true faith, that the scripture doth so much commend, the which when it seeth and considereth what God hath done for us, is also moved through continual assistance of the spirit of God, to serve and please him, to keep his favour, to fear his displeasure, to continue his obedient children, shewing thankfulness again by observing or keeping his commandments, and that freely, for true love chiefly, and not for dread of punishment, or love of temporal reward, considering how clearly, without deservings, we have received his mercy and pardon freely.

This true faith will shew forth itself, and cannot long be idle ; for, as it is written, The just man doth live by his faith. He never sleepeth nor is idle, when he should wake, and be well occupied. And God by his prophet Jeremiah saith, That he is a happy and blessed man, which hath faith and confidence in God. For he is like a tree set by the water-side, and spreadeth his roots abroad towards the moisture, and feareth not heat when it cometh, his leaf will be green, and will not cease to bring forth his fruit : even so, faithful men (putting away all fear of adversity) will shew forth

forth the fruit of their good works, as occasion is offered to do them.

The second part of the Sermon of Faith.

YE have heard in the first part of this sermon, that there be two kinds of faith, a dead and an unfruitful faith, and a faith lively, that worketh by charity. The first to be unprofitable; the second necessary for the obtaining of our salvation: the which faith hath charity always joined unto it, and is fruitful, and bringeth forth all good works, Now as concerning the same matter, you shall hear what followeth. The wise man saith, He that believeth in God will hearken unto his commandments. For if we do not shew ourselves faithful in our conversation, the faith which we pretend to have is but a feigned faith; because the true christian faith is manifestly shewed by good living, and not by words only; as St Augustin saith, Good living cannot be separated from true faith, which worketh by love. And St Chrysostom saith, Faith of itself is full of good works: as soon as a man doth believe he shall be garnished with them. How plentiful this faith is of good works; and how it maketh the work of one man more acceptable to God than of another, St Paul teacheth at large in the eleventh chapter to the Hebrews, saying, That faith made the oblation of Abel better than the oblation of Cain. This made Noah to build the ark. This made Abraham to forsake his country, and all his friends, and to go into a far country, there to dwell among strangers. So did also Isaac and Jacob, depending or hanging only on the help and

and trust that they had in God. And when they came into the country which God promised them they would build no cities, towns, nor houses; but lived like strangers in tents, that might every day be removed. Their trust was so much in God, that they set but little by any worldly thing; for that God had prepared for them better dwelling-places in heaven of his own foundation and building. This faith made Abraham ready at God's commandment, to offer his own son and heir Isaac, whom he loved so well, and by whom he was promised to have innumerable issue, among the which one should be born, in whom all nations should be blessed, trusting so much in God that though he were slain, yet that God was able by his omnipotent power to raise him from death, and perform his promise. He mistrusted not the promise of God, although unto his reason every thing seemed contrary. He believed verily that God would not forsake him in dearth and famine that was in the country. And in all other dangers that he was brought unto, he trusted ever that God would be his God, and his protector and defender, whatsoever he saw to the contrary. This faith wrought so in the heart of Moses, that he refused to be taken for king Pharaoh's daughter's son, and to have great inheritance in Egypt, thinking it better with the people of God to have affliction and sorrow, than with naughty men, in sin to live pleasantly for a time. By faith he cared not for the threatening of king Pharaoh: for his trust was so in God, that he passed not of the felicity of this world, but looked for the reward to come in heaven, setting his heart upon the invisible God, as if he had seen him ever present

present before his eyes. By faith the children of Israel passed through the red sea. By faith the walls of Jericho fell down without stroke, and many other wonderful miracles have been wrought. In all good men that heretofore have been, faith hath brought forth their good works, and obtained the promises of God. Faith hath stopped the lions mouth : faith hath quenched the force of fire : faith hath escaped the swords edges : faith hath given weak men strength, victory in battle, overthrown the armies of infidels, raised the dead to life : faith hath made good men to take adversity in good part ; some have been mocked and whipped, bound, and cast into prison ; some have lost all their goods, and lived in great poverty ; some have wandered in mountains, hills, and wildernesses ; some have been racked, some slain, some stoned, some fawn, some rent in pieces, some beheaded, some burnt without mercy ; and would not be delivered, because they looked to rise again to a better state.

All these fathers, martyrs, and other holy men (whom St Paul spoke of) had their faith surely fixed in God, when all the world was against them. They did not only know God to be the Lord, maker and governor of all men in the world ; but also they had a special confidence and trust, that he was and would be their God, their comforter, aid, helper, maintainer, and defender. This is the christian faith which these holy men had, and we also ought to have. And although they were not named christian men, yet was it a christian faith that they had ; for they looked for all benefits of God the Father, through the merits of his son Jesu Christ, as we now do.

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This Difference is between them and us, that they looked when Christ should come, and we be in the time when he is come. Therefore, St Augustine, The time is altered and changed, but not the faith : for we have both one faith in one Christ. The same holy Ghost also that we have, had they, saith St Paul. For as the holy Ghost doth teach us to trust in God, and to call upon him as our Father ; so did he teach them to say, as it is written, Thou, Lord, art our father and redeemer, and thy name is without beginning and everlasting. God gave them then grace to be his children, as he doth us now. But now by the coming of our Saviour Christ, we have received more abundantly the spirit of God in our hearts, whereby we may conceive a greater faith, and a surer trust than many of them had. But in effect they and we be all one : we have the same faith that they had in God, and they the same that we have. And St Paul so much extolleth their faith, because we should not less, but rather more, give ourselves wholly unto Christ, both in profession and living, now when Christ is come, than the old fathers did before his coming. And by all the declaration of St Paul, it is evident, that the true, lively, and christian faith, is no dead, vain, or unfruitful thing ; but a thing of perfect virtue, of wonderful operation or working, and strength, bringing forth all good motions and good works.

All holy scripture agreeably beareth witness, that a true lively faith in Christ, doth bring forth good works : and therefore every man must examine and try himself diligently, to know whether he have the same true lively faith in his heart

unfeignedly, or not, which he shall know by the fruits thereof. Many that professed the faith of Christ, were in this error, that they thought they knew God, and believed in him, when in their life they declared the contrary: which error St John in his first epistle confuting, writeth in this wise, *Hereby we are certified that we know God, if we observe his commandments.* He that saith he knoweth God, and observeth not his commandments, is a liar, and the truth is not in him. And again he saith, *Whosoever sinneth, doth not see God, nor know him:* Let no man deceive you, well beloved children. And moreover he saith, *Hereby we know that we be of the truth, and so we shall persuade our hearts before him.* For if our own hearts reprove us, God is above our hearts, and knoweth all things. Well-beloved, if our hearts reprove us not, then have we confidence in God, and shall have of him whatsoever we ask, because we keep his commandments, and do those things that please him. And yet further he saith, Every man that believeth that Jesus is Christ, is born of God; and we know that whosoever is born of God doth not sin: but he that is begotten of God, purgeth himself, and the devil doth not touch him. And finally he concludeth, and sheweth the cause why he wrote this epistle, saying, *For this cause have I thus written unto you, that you may know that you have everlasting life, which do believe in the Son of God.* And in his third epistle he confirmeth the whole matter of faith and works, in few words, saying, *He that doth well, is of God; and he that doth evil, knoweth not God.* And so St John saith,
That

That as the lively knowledge and faith of God bringeth forth good works : so faith he likewise of hope and charity, that they cannot stand with evil living. Of hope he writeth thus, We know that when God shall appear, we shall be like unto him, for we shall see him, even as he is : and whosoever hath this hope in him, doth purify himself like as God is pure. And of charity he saith these words, He that doth keep God's word and commandment, in him is truly the perfect love of God. And again he saith, This is the love of God, that we should keep his commandments. And St John wrote not this, as a subtil saying, devised of his own fancy, but as a most certain and necessary truth, taught unto him by Christ himself, the eternal and infallible verity, who in many places doth most clearly affirm, that faith, hope, and charity, cannot consist or stand without good and godly works. Of faith, he saith, He that believeth in the Son hath everlasting life : but he that believeth not in the Son, shall not see that life, but the wrath of God remaineth upon him. And the same he confirmeth with a double oath, saying, Verily, verily I say unto you, he that believeth in me, hath everlasting life. Now forasmuch as he that believeth in Christ, hath everlasting life : it must needs consequently follow, that he that hath this faith, must have also good works, and be studious to observe God's commandments obediently. For to them that have evil works, and lead their life in disobedience and transgression, or breaking of God's commandments, without repentance, pertaineth not everlasting life, but everlasting death, as Christ himself saith, They that

do well shall go into life eternal, but they that do evil, shall go into everlasting fire. And again he saith, I am the first letter and the last, the beginning and the ending: to him that is a-thirst I will give of the well of the water of life freely: he that hath the victory, shall have all things; and I will be his God, and he shall be my son: but they that be fearful, mistrusting God, and lacking faith; they that be cursed people, and murderers, and fornicators, and sorcerers, and all liars, shall have their portion in the lake that burneth with fire and brimstone, which is the second death. And as Christ undoubtedly affirmeth, that true faith bringeth forth good works, so doth he say likewise of charity, Whosoever hath my commandments and keepeth them, that is he that loveth me. And after he saith, He that loveth me, will keep my word; and he that loveth me not, keepeth not my words. And as the love of God is tried by good works, so is the fear of God also, as the wise man saith, The dread of God putteth away sin. And also he saith, He that feareth God, will do good works.

The third part of the Sermon of Faith.

YOU have heard in the second part of this sermon, that no man should think that he hath that lively faith which scripture commandeth, when he liveth not obediently to God's law, for all good works spring out of that faith: and also it hath been declared unto you by examples, that faith maketh men stedfast, quiet, and patient in all affliction. Now as concerning the same matter, you shall hear what followeth. A man

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may soon deceive himself, and think in his own fancy that he by faith knoweth God, loveth him, feareth him, and belongeth to him, when in very deed he doth nothing less. For the trial of all these things is a very godly and christian life. He that feeleth his heart set to seek God's honour, and studieth to know the will and commandments of God, and to frame himself thereunto, and leadeth not his life after the desire of his own flesh, to serve the devil by sin ; but setteth his mind to serve God for his own sake, and for his sake also to love all his neighbours, whether they be friends or adversaries, doing good to every man (as opportunity serveth) and willingly hurting no man ; such a man may well rejoice in God, perceiving by the trade of his life, that he unfeignedly hath the right knowledge of God, a lively faith, a stedfast hope, a true and unfeigned love, and fear of God. But he that casteth away the yoke of God's commandments from his neck, and giveth himself to live without true repentance, after his own sensual mind and pleasure, not regarding to know God's word, and much less to live according thereto ; such a man clearly deceiveth himself, and feeth not his own heart, if he thinketh that he either knoweth God, loveth him, feareth him, or trusteth in him. Some peradventure fancy in themselves, that they belong to God, although they live in sin ; and so they come to the church, and shew themselves as God's dear children. But St John saith plainly, If we say that we have any company with God, and walk in darkness, we do lie. Others do vainly think that they know and love God, although they pass not of

the commandments. But St John saith clearly, He that saith, I know God, and keepeth not his commandments, he is a liar. Some falsely persuade themselves, that they love God, when they hate their neighbours. But St John saith manifestly, If any man say, I love God, and yet hateth his brother, he is a liar. He that saith that he is in the light, and hateth his brother, he is still in darkness. He that loveth his brother, dwelleth in the light ; but he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth ; for darkness hath blinded his eyes. And moreover he saith, Hereby we manifestly know the children of God from the children of the devil : he that doth not righteously, is not the child of God, nor he that hateth his brother. Deceive not yourselves therefore, thinking that you have faith in God, or that you love God, or do trust in him, or do fear him, when you live in sin ; for then your ungodly and sinful life declareth the contrary, whatsoever you say or think. It pertaineth to a christian man to have this true christian faith, and to try himself whether he hath it or no, and to know what belongeth to it, and how it doth work in him. It is not the world that we can trust to ; the world and all that is therein, is but vanity. It is God that must be our defence and protection against all temptation of wickedness and sin, error, superstition, idolatry, and all evil. If all the world were on our side, and God against us, what could the world avail us ? therefore let us set our whole faith and trust in God ; and neither the world, the devil, nor all the power of them shall prevail against us. Let us therefore,

good

good christian people, try and examine our faith what it is : let us not flatter ourselves, but look upon our works ; and so judge of our faith, what it is. Christ himself speaketh of this matter, and saith, The tree is known by the fruit. Therefore let us do good works, and thereby declare our faith to be the lively christian faith. Let us by such virtues as ought to spring out of faith, shew our election to be sure and stable ; as St Peter teacheth, Endeavour yourselves to make your calling and election certain by good works. And also he saith, Minister, or declare in your faith virtue, in virtue knowledge, in knowledge temperance, in temperance patience, in patience godliness, in godliness brotherly charity, in brotherly charity love : so shall we shew indeed that we have the very lively christian faith, and may so both certify our conscience the better that we be in the right faith ; and also by these means confirm other men. If these fruits do not follow, we do but mock with God, deceive ourselves, and also other men. Well may we bear the name of christian men, but we lack the true faith that doth belong thereunto : for true faith doth ever bring forth good works, as St James saith, Shew me thy faith by thy deeds. Thy deeds and works must be an open testimonial of thy faith : otherwise thy faith (being without good works) is but the devils faith, the faith of the wicked, a fancy of faith, and not a true christian faith. And like as the devils and evil people be nothing the better for their counterfeit faith, but it is unto them the more cause of damnation ; so they that be christians, and have received knowledge of God, and of Christ's merits,

rits, and yet of a set purpose do live idly, without good works, thinking the name of a naked faith to be either sufficient for them ; or else setting their minds upon vain pleasures of this world, do live in sin without repentance, not uttering the fruits that do belong to such an high profession ; upon such presumptuous persons, and wilful sinners, must needs remain the great vengeance of God, and eternal punishment in hell, prepared for the unjust and wicked livers. Therefore as you profess the name of Christ, good christian people, let no such fancy and imagination of faith at any time beguile you : but be sure of your faith, try it by your living, look upon the fruits that come of it ; mark the increase of love and charity by it towards God and your neighbour, and so shall you perceive it to be a true lively faith. If you feel and perceive such a faith in you, rejoice in it : and be diligent to maintain it, and keep it still in you ; let it be daily increasing, and more and more by well working ; and so shall you be sure that you shall please God by this faith, and at the length (as other faithful men have done before) so shall you, when his will is, come to him, and receive the end and final reward of your faith (as St Peter nameth it) the salvation of our souls : the which God grant us, that hath promised the same unto his faithful. To whom be all honour and glory, world without end. Amen.

HOMILY V.

A Sermon of good Works annexed unto
Faith.

IN the last sermon it was declared unto you, what the lively and true faith of a christian man is, that it causeth not a man to be idle, but to be occupied in bringing forth good works, as occasion serveth.

Now, by God's grace, shall be declared the second thing that before was noted of faith, that without it can no good work be done, accepted, and pleasant unto God. For as a branch cannot bear fruit of itself (faith our Saviour Christ) except it abide in the vine; so cannot you, except you abide in me. I am the vine, and you be the branches; he that abideth in me, and I in him, he bringeth forth much fruit; for without me you can do nothing. And St Paul proved that the Eunuch had faith, because he pleased God: for without faith, faith he, it is not possible to please God. And again to the Romans he saith, Whatsoever work is done without faith, it is sin. Faith giveth life to the soul; and they be as much dead to God that lack faith, as they be to the world, whose bodies lack souls. Without faith all that is done of us, is but dead before God, although the work seem never so gay and glorious before man. Even as the picture graven or painted, is but a dead representation of the thing itself, and is without life, or any manner of moving: so be the works of all unfaithful persons before God. They do appear to be lively

works, and indeed they be but dead, not availing to the everlasting life. They be but shadows and shews of lively and good things, and not good and lively things indeed. For true faith doth give life to the works, and out of such faith come good works, that be very good works indeed; and without faith no work is good before God, as saith St Augustine. We must set no good works before faith, nor think that before faith a man may do any good works: for such works, although they seem unto men to be praiseworthy, yet indeed they be but vain, and not allowed before God. They be as the course of an horse that runneth out of the way, which taketh great labour, but to no purpose. Let no man therefore (saith he) reckon upon his good works before his faith; where as faith was not, good works were not. The intent (saith he) maketh good works, but faith must guide and order the intent of man. And Christ saith, If thine eye be naught, thy whole body is full of darkness. The eye doth signify the intent (saith St Augustine) wherewith a man doth a thing. So that he which doth not his good works with a godly intent, and a true faith, that worketh by love; the whole body beside (that is to say) all the whole number of his works is dark, and there is no light in them. For good deeds be not measured by the facts themselves, and so discerned from vices, but by the ends and intents for the which they were done. If a heathen man cloath the naked, feed the hungry, and do such other like works; yet because he doth them not in faith, for the honour and love of God, they be but dead, vain, and fruitless works to him. Faith

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it is that doth commend the work to God: for (as St Augustine saith) whether thou wilt or no, that work that cometh not of faith is naught: where the faith of Christ is not the foundation there is no good work, what building soever we make. There is one work, in the which be all good works, that is FAITH, which worketh by charity: if thou have it, thou hast the ground of all good works. For the virtues of strength, wisdom, temperance, and justice, be all referred unto this same faith. Without this faith we have not them, but only the names and shadows of them (as St Augustine saith) all the life of them that lack the true faith, is sin; and nothing is good without him, that is the author of goodness; where he is not, there is but feigned virtue, although it be in the best works. And St Augustine declaring this verse of the psalm, The turtle hath found a nest where she may keep her young birds, saith, That Jews, Heretics, and Pagans do good works; they cloath the naked, feed the poor, and do other good works of mercy; but because they be not done in the true faith, therefore the birds be lost. But if they remain in faith, then faith is the nest and safeguard of their birds, that is to say, safeguard of their good works, that the reward of them be not utterly lost. And this matter (which St Augustine at large in many books disputeth) St Ambrose concludeth in few words, saying, He that by nature would withstand vice, either by natural will, or reason, he doth in vain garnish the time of his life, and attaineth not the very true virtues: for without the worshipping of the true God, that which seemeth to be virtue is vice.

vice. And yet most plainly to this purpose writeth St Chrysostom in this wise, You shall find many which have not the true faith, that be not of the flock of Christ, and yet (as it appeareth) they flourish in good works of mercy; you shall find them full of pity, compassion, and given to justice, and yet for all that they have no fruit of their works, because the chief work lacketh. For when the Jews asked of Jesus what they should do to work good works; he answered, This is the work of God, to believe in him whom he sent: so that he called faith the work of God. And as soon as a man hath faith, anon he shall flourish in good works: for faith of itself is full of good works, and nothing is good without faith. And for a similitude, he saith, That they which glitter and shine in good works without faith in God, be like dead men, which have goodly and precious tombs, and yet it availleth them nothing. Faith may not be naked without good works, for then it is no true faith: and when it is adjoined to works, yet it is above the works. For, as men that be very men indeed, first have life, and after be nourished; so must our faith in Christ go before, and after be nourished with good works. And life may be without nourishment, but nourishment cannot be without life. A man must needs be nourished by good works, but first he must have faith. He that doth good deeds, yet without faith, he hath no life. I can shew a man that by faith without works lived, and came to heaven: but without faith, never man had life. The thief that was hanged, when Christ suffered, did believe only, and the most merciful God justified him.

him. And because no man shall say again that he lacked time to do good works, for else he would have done them : truth it is, and I will not contend therein ; but this I will surely affirm, " that " faith only saved him." It he had lived, and not regarded faith, and the works thereof, he should have lost his salvation again. But this is the effect that I say, That faith by itself saved him ; but works by themselves never justified any man. Here ye have heard the mind of St Chrysostom, whereby you may perceive, that neither faith is without works (having opportunity thereto) nor works can avail to everlasting life, without faith.

¶ Wherefore, as you have any zeal to the right and pure honouring of God ; as you have any regard to your own souls, and to the life that is to come, which is both without pain, and without end ; apply yourselves chiefly above all things, to read and hear God's word ; mark diligently therein what his will is you shall do, and with all your endeavour apply yourselves to follow the same. First you must have an assured faith in God, and give yourselves wholly unto him ; love him in prosperity and adversity ; and dread to offend him evermore. Then for
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¶ Note, As the second and third parts of this homily do contain hardly any thing else but exclamations against Jewish and popish errors (particularly gross idolatry, and human traditions) which is nothing to our purpose ; therefore we shall leave them out, and conclude with the last paragraph in the third part of this homily, which reminds us of that perfect law of God, as it is written by the holy Ghost on every faithful Christian's heart.

his sake love all men, friends and foes, because they be his creation and image, and redeemed by Christ, as ye are. Cast in your minds how you may do good unto all men, unto your powers, and hurt no man. Obey all your superiors and governors ; serve your masters faithfully and diligently, as well in their absence, as in their presence, not for dread of punishment only, but for conscience sake ; knowing that you are bound so to do by God's commandments. Disobey not your fathers and mothers ; but honour them, help them, and please them to your power. Oppress not, kill not, beat not ; neither slander, nor hate any man : but love all men, speak well of all men, help and succour every man, as you may ; yea, even your enemies that hate you, that speak evil of you, and that do hurt you. Take no man's goods, nor covet your neighbour's goods wrongfully ; but content yourselves with that which ye get truly ; and also bestow your own goods charitably, as need and case requireth. Flee all idolatry, witchcraft, and perjury. Commit no manner of adultery, fornication, or other unchastness, in will nor in deed, with any other man's wife, widow, or maid, or otherwise. And travailing continually (during this life) thus in keeping the commandments of God (wherein standeth the pure, principal, and right honour of God, and which wrought in faith, God hath ordained to be the right trade and pathway unto heaven) you shall not fail, as Christ hath promised, to come to that blessed and everlasting life, where you shall live in glory and joy with God for ever : to whom be praise, honour, and empery, for ever and ever. Amen.

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The FORM and MANNER of Making and Consecrating BISHOPS, PRIESTS, and DEACONS.

The form and manner of ordering of DEACONS.

FIRST, when the day appointed by the bishop is come, there shall be an exhortation, declaring the duty and office of such as come to be admitted ministers, how necessary such orders are in the church of Christ; and also how the people ought to esteem them in their vocation.

After the exhortation ended, the archdeacon, or his deputy, shall present such as shall come to the bishop to be admitted, saying these words,

REverend father in God, I present unto you these persons present to be admitted deacons.

The Bishop. Take heed that the persons whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their ministry duly to the honour of God, and edifying of his church.

The Archdeacon shall answer, I have enquired of them, and also examined them, and think them so to be.

The Bishop shall say unto the people, Brethren, if there be any of you, who knoweth any impediment or notable crime, in any of these persons presented to be ordered deacons, for the which

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which he ought not to be admitted to the same, let him come forth in the name of God, and shew what the crime, or impediment is.

And if any great crime or impediment be objected, the bishop shall surcease from ordering that person, until such time as the party accused shall by trial clear himself of that crime.

Then the bishop commanding such as shall be found meet to be ordered, to the prayers of the congregation, with the clerks and people present, shall say or sing the Litany, with the other prayers, to the end of all, as in the book of common prayer.

Then shall be said or sung this that followeth.

A Lmighty God, which by thy divine providence hast appointed divers orders of ministers in the church, and didst inspire thine holy apostles, to chuse unto this order of deacons, the first martyr St Stephen, with other: mercifully behold these thy servants, now called to the like office and administration; replenish them so with the truth of thy doctrine, and innocency of life, that both by word and good example, they may faithfully serve thee in this office, to the glory of thy name, and profit of the congregation, through the merits of our Saviour Jesu Christ, who liveth and reigneth with thee and the holy Ghost, now and for ever. Amen.

Then shall be sung or said the communion of the day, saving the epistle shall be read out of the third chapter of St Paul's first epistle to Timothy, beginning with the eighth verse, and ending with the sixteenth. Or, out of the sixth chapter of the Acts, beginning with the second verse, and ending with the seventh.

And

And before the gospel, the bishop sitting in a chair, shall cause the oath of the king's supremacy, and against the power and authority of all foreign potentates, to be ministred unto every one of them that are to be ordered.

The Oath of the King's Sovereignty.

IA. B. do utterly testify, and declare in my conscience, that the king's highness is the only supreme governor of this realm, and all other his highness's dominions and countries, as well in all spiritual or ecclesiastical things or causes, as temporal; and that no foreign prince, person, prelate, state, or potentate, hath, or ought to have any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within this realm; and therefore I do utterly renounce and forsake all foreign jurisdictions, powers, superiorities, and authorities, and do promise that from henceforth I shall bear faith and true allegiance to the king's highness, his heirs, and lawful successors; and to my power shall assist and defend all jurisdictions, privileges, pre-eminences, and authorities, granted or belonging to the king's highness, his heirs, and successors, or united and annexed to the imperial crown of this realm. So help me God, and the contents of this book.

Then shall the bishop examine every one of them that are to be ordered, in the presence of the people, after this manner following.

DO you trust that you are inwardly moved by the HOLY GHOST to take upon you this office and ministrition, to serve God, for the promoting of his glory, and the edifying of his people?

Answer.

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Answer. I trust so.

Bishop. Do ye think that ye truly be called according to the will of our Lord Jesus Christ, and the due order of this realm, to the ministry of the church?

Answer. I think so.

Bishop. Do you unfeignedly believe all the canonical scriptures of the old and new Testament?

Answer. I do believe.

Bishop. Will you diligently read the same unto the people assembled in the church where you shall be appointed to serve?

Answer. I will.

Bishop. It appertaineth to the office of a deacon in the church, where he shall be appointed, to assist the priest in divine service; and especially when he ministreth the holy communion, and to help him in distribution thereof; and to read holy scriptures and homilies in the congregation; and to instruct the youth in the catechism, to baptize, and to preach, if he be admitted thereto by the bishop. And furthermore, it is his office, where provision is so made, to search for the sick, poor, and impotent people of the parish, to intimate their estates, names, and places where they dwell, unto the curate; that by his exhortation they may be relieved by the parish, or other convenient alms: will you do this gladly and willingly?

Answer. I will so do by the help of God.

Bishop. Will you apply all your diligence to frame and fashion your own lives, and the lives of your family, according to the doctrine of Christ; and to make both yourselves and them,

as much as in you lieth, wholesome examples of the flock of Christ?

Answer. I will so do, the Lord being my helper.

Bishop. Will you reverently obey your ordinary, and other chief ministers of the church, and them to whom the government and charge is committed over you, following with a glad mind and will their godly admonitions?

Answer. I will endeavour myself, the Lord being my helper.

Then the bishop laying his hands severally upon the head of every of them, shall say;

Take thou authority to execute the office of a deacon in the church of God committed unto thee: in the name of the Father, the Son, and the holy Ghost. Amen.

Then shall the bishop deliver to every one of them the new Testament, saying,

Take thou authority to read the gospel in the church of God, and to preach the same, if thou be thereto ordinarily commanded.

Then one of them appointed by the bishop, shall read the gospel of that Day.

Then shall the bishop proceed to the communion, and all that are ordered, shall tarry, and receive the holy communion the same day with the bishop.

The communion ended, after the last collect, and immediately before the benediction, shall be said this collect following.

Almighty God, giver of all good things, which of thy great goodness haft vouchsafed to accept and take these thy servants unto the office of deacons in thy church; make them, we beseech

seech thee (O Lord) to be modest, humble, and constant in their ministrion; to have a ready will to observe all spiritual discipline, that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well use themselves in this inferior office, that they may be found worthy to be called unto the higher ministries in thy church, through the same thy Son our Saviour Christ; to whom be glory and honour world without end. Amen.

And here it must be shewed unto the deacon, that he must continue in that office of a deacon, the space of a whole year at the least (except for reasonable causes it be otherwise seen to his ordinary) to the intent he may be perfect, and expert in the things appertaining to the ecclesiastical administration; in executing whereof, if he be found faithful and diligent, he may be admitted by his diocesan to the order of priesthood.

The form of ordering of PRIESTS.

WHEN the exhortation is ended, then shall follow the communion. And for the epistle, shall be read out of the twentieth chapter of the Acts of the apostles, from ver. 17, to ver. 35.

Or else the third chapter of the first epistle to Timothy.

After this shall be read for the gospel, a piece of the last chapter of St Matthew, from ver. 18, to the end.

Or

Or else out of the tenth chapter of St John,
from ver. 1, to ver. 16.

Or else the twentieth chapter of St John, from
ver. 19, to ver. 23.

When the gospel is ended, then shall be
said or sung,

COME Holy Ghost, eternal God, proceeding
from above:

Both from the Father and the Son, the God of
peace and love.

Visit our minds, and into us thy heav'nly grace
inspire;

That in all truth and godliness, we may have
true desire.

Thou art the very comforter, in all wo and dis-
tress;

The heav'nly gift of God most high, which no
tongue can express:

The fountain and the lively spring of joy ce-
lestrial:

The fire so bright, the love so clear, and unc-
tion spiritual.

Thou in thy gifts art manifold, whereby Christ's
church doth stand:

In faithful hearts writing thy law, the finger of
God's hand.

According to thy promise made, thou givest speech
of grace:

That through thy help the praise of God may
be found in ev'ry place.

O Holy Ghost, into our souls send down thy
heav'nly light:

Kindle our hearts with fervent love, to serve God
day and night.

Strength-

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Strengthen and stablish our weakness, so feeble
and so frail ;
That neither flesh, the world, nor devil, against
us do prevail.
Put back our enemy far from us, and grant us
to obtain
Peace in our hearts with God and man, without
out grudge or disdain.
And grant, O Lord, that thou being our leader
and our guide ;
We may eschew the snares of sin, and from
thee never slide.
To us such plenty of thy grace, good Lord,
grant we thee pray ;
That thou mayst be our comforter at the last
dreadful day.
Of all strife and dissention, O Lord, dissolve the
bands :
And make the knots of peace and love through-
out all christian lands.
Grant us, O Lord, through thee to know the
Father most of might,
That of his dear beloved Son we may attain
the sight.
And that with perfect faith also we may ac-
knowledge thee,
The Spirit of them both alway, one God in per-
sons three.
Laud and praise be to the Father, and to the
Son equal,
And to the Holy Spirit also, one God co-eter-
nal.
And pray we that the only Son vouchsafe his
Spirit to send
To all that do profess his name, unto the world
its end. Amen.

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And then the archdeacon shall present unto the bishop all them that shall receive the order of priesthood that day, the archdeacon saying,

Reverend father in God, I present unto you these persons present, to be admitted to the order of priesthood.

With the questioning and answering as in the order of deaconship.

And then the bishop shall say to the people.

GOOD people, these be they whom we purpose, God willing, to receive this day unto the holy office of priesthood: for after due examination, we find not to the contrary, but that they be lawfully called to their function and ministry, and that they be persons meet for the same: but yet if there be any of you, which knoweth any impediment or notable crime of any of them, for the which he ought not to be received into this holy ministry, now in the name of God declare the same.

And if any great crime or impediment be objected, [as above in the order of deaconship, even to the end of the Litany; with this collect]

Almighty God, giver of all good things, which by thy holy Spirit hast appointed divers orders of ministers in thy church, mercifully behold these thy servants, now called to the office of priesthood, and replenish them so with the truth of thy doctrine, and innocency of life, that both by word and good example, they may faithfully serve thee in this office, to the glory of thy name, and profit of thy congregation, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. Amen.

Then

Then the bishop shall minister unto every one of them the oath concerning the king's supremacy, as it is set forth in the order of deacons. And that done, he shall say unto them which are appointed to receive the said office, as hereafter followeth.

YOU have heard, brethren, as well in your private examination, as in the exhortation, and in the holy lessons taken out of the gospel, and of the writings of the apostles, of what dignity, and of how great importance this office is (whereunto ye be called) and now we exhort you in the name of our Lord Jesus Christ, to have in remembrance into how high a dignity, and to how chargeable an office ye be called, that is to say, the messengers, the watchmen, the pastors and the stewards of the Lord, to teach, to premonish, to feed, and provide for the Lord's family, to seek for Christ's sheep that be dispersed abroad, and for his children which be in the midst of this naughty world, to be saved thro' Christ for ever. Have always therefore printed in your remembrance, how great a treasure is committed to your charge: for they be the sheep of Christ, which he bought with his death, and for whom he shed his blood. The church and congregation whom you must serve, is his spouse and his body.

And if it shall chance the same church, or any member thereof, to take any hurt or hindrance, by reason of your negligence, ye know the greatness of the fault, and also of the horrible punishment which will ensue. Wherefore consider with yourselves the end of your ministry towards the children of God, towards the spouse and body of Christ;

Christ ; and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are, or shall be committed to your charge, unto that agreement in faith and knowledge of God, and to that ripeness and perfe&tness of age in Christ, that there be no place left among you, either of error in religion, or for viciousnes in life.

Then, forasmuch as your office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that you may shew yourselves kind to that Lord who hath placed you in so high a dignity, as also to beware that neither you yourselves offend, neither be occasion that others offend. Howbeit, you cannot have a mind and a will thereunto of yourselves, for that power and ability is given of God alone. Therefore ye see how ye ought and have need earnestly to pray for his holy Spirit. And seeing that you cannot by any other means compass the doing of so weighty a work pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy scriptures, and with a life agreeable unto the same : ye perceive how studious ye ought to be in reading and in learning the scriptures ; and in framing the manners, both of yourselves, and of them that specially pertain unto you, according to the rule of the same scriptures : and for this self-same cause, ye see how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope, that you have well weighed and pondered these things with yourselves,

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long before this time, and that you have clearly determined by God's grace, to give yourselves wholly to this vocation, whereunto it hath pleased God to call you, so that (so much as lieth in you) you apply yourselves wholly to this one thing; and draw all your cares and studies this way, and to this end. And that you will continually pray for the heavenly assistance of the Holy Ghost from God the Father, by the mediation of our only mediator and Saviour Jesus Christ, that by daily reading and weighing of the scriptures, ye may so wax riper and stronger in your ministry: and that ye may so endeavour yourselves from time to time, to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ: and that ye may be wholesome and godly examples, and patterns for the rest of the congregation to follow: and that this present congregation of Christ here assembled, may also understand your minds and wills in these things: and that this your promise shall more move you to do your duties, you shall answer plainly to these things, which we in the name of the congregation shall demand of you touching the same.

Do you think in your heart that you be truly called according to the will of our Lord Jesus Christ, and the order of this church of England, to the ministry of priesthood?

Answer. I think it.

Bishop. Be you persuaded that the holy scriptures contain sufficiently all doctrine required of necessity for eternal salvation, through faith in Jesu Christ? and are you determined with the said scriptures to instruct the people committed

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to your charge, and to teach nothing (as required of necessity to eternal salvation) but what you shall be persuaded may be concluded, and proved by the scripture?

Answer. I am so persuaded, and have so determined by God's grace.

Bishop. Will you then give your faithful diligence, always to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this realm hath received the same, according to the commandments of God, so that you may teach the people committed to your cure and charge, with all diligence to keep and observe the same?

Answer. I will do so by the help of the Lord.

Bishop. Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines, contrary to God's word; and to use both publick and private monitions and exhortations, as well to the sick as to the whole, within your cures, as need shall require, and occasion be given?

Answer. I will, the Lord being my helper.

Bishop. Will you be diligent in prayers, and in reading of the holy scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Answer. I will endeavour myself so to do, the Lord being my helper.

Bishop. Will you be diligent to frame and fashion your own selves, and your families, according to the doctrine of Christ, and to make both yourselves and them (as much as in you lieth) wholesome examples and spectacles to the flock of Christ?

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Answer. I will apply myself, the Lord being my helper.

Bishop. Will you maintain and set forwards (as much as in you lieth) quietness, peace and love among all christian people, and specially among them that are; or shall be committed to your charge?

Answer. I will so do, the Lord being my helper.

Bishop. Will you reverently obey your ordinary, and other chief ministers, unto whom the government and charge is committed over you, following with a glad mind and will, their godly admonitions, and submitting yourselves to their godly judgments?

Answer. I will so do, the Lord being my helper.

Then shall the Bishop say, Almighty God, who hath given you this will to do all these things, grant also unto you strength and power to perform the same, that he may accomplish his work which he hath begun in you, until the time he shall come at the latter day to judge the quick and the dead.

After this the congregation shall be desired, secretly in their prayers, to make humble supplications to God for the aforesaid things: for the which prayers there shall be a certain space kept in silence.

That done, the bishop shall pray on this wise.

Let us pray,

Almighty God, and heavenly Father, which of thine infinite love and goodness towards us, hast given to us thy only and most dear beloved Son Jesus Christ to be our redeemer, and author of everlasting life, who after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his apostles,

ftles, prophets, evangelists, doctors, and pastors; by whose labour and ministry he gathered together a great flock in all parts of the world, to set forth the eternal praise of thy holy name: for these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present, to the same office and ministry of salvation of mankind, we render unto thee most hearty thanks, we worship and praise thee, and we humbly beseech thee, by the same thy Son, to grant unto all, which either here or elsewhere call upon thy name, that we may shew ourselves thankful to thee, for these and all other thy benefits, and that we may daily increase and go forwards, in the knowledge and faith of thee and thy Son, by the holy Spirit. So that as well by these thy ministers, as by them to whom they shall be appointed ministers, thy holy name may be always glorified, and thy blessed kingdom enlarged, thro' the same thy Son our Lord Jesus Christ, which liveth and reigneth with thee, in the unity of the same holy Spirit, world without end. Amen.

When this prayer is done, the bishop, with the priests present, shall lay their hands severally upon the head of every one that receiveth orders: the receivers humbly kneeling upon their knees; and the bishop saying,

Receive the holy Ghost: whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained: and be thou a faithful dispenser of the word of God, and of his holy sacraments: in the name of the Father, and of the Son, and of the holy Ghost. Amen.

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The bishop shall deliver to every one of them the bible in his hand saying,

Take thou authority to preach the word of God, and to minister the holy sacraments in the congregation, where thou shalt be so appointed.

When this is done, the congregation shall sing the creed; and also they shall go to the communion, which all they that receive orders, shall take together, and remain in the same place where the hands were laid upon them, until such time as they have received the communion.

The communion being done, after the last collect, and immediately before the benediction, shall be said this collect.

MOST merciful Father, we beseech thee so to send upon these thy servants thy heavenly blessing, that they may be clad about with all justice, and that thy word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also that we may have grace to hear, and receive the same as thy most holy word, and the means of our salvation, that in all our words and deeds we may seek thy glory, and the increase of thy kingdom, through Jesus Christ our Lord. Amen.

And if on the same day the order of deacons be given to some, and the order of priesthood to others; the deacons shall be first presented, and then the priests: and it shall suffice that the litany be once said for both. The collects shall both be used; first, that for deacons, then that for priests. The epistle shall be Ephes. iv. 7, to 14. as before in this office. Immediately after which, they that are to be made

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made deacons shall take the oath of supremacy, be examined and ordained, as is above prescribed. Then one of them having read the gospel (which shall be either out of Matt. ix. 36. as before in this office; or else Luke xii. 35, to 39. (as before in the form of the ordering of deacons) they that are to be made priests shall likewise take the oath of supremacy, be examined and ordained, as is in this office before appointed.

The form of ordaining or consecrating of an ARCHBISHOP, or BISHOP; which is always to be performed upon some Sunday, or holiday.

When all things are duly prepared in the church, and set in order; after morning prayer is ended, the archbishop (or some other bishop appointed) shall begin the communion-service; in which this shall be the collect.

Almighty God, who by thy Son Jesus Christ didst give to thy holy apostles many excellent gifts, and didst charge them to feed thy flock; give grace, we beseech thee, to all bishops, the pastors of thy church, that they may diligently preach thy word, and duly administer the godly discipline thereof: and grant to the people that they may obediently follow the same, that all may receive the crown of everlasting glory, through Jesus Christ our Lord. Amen.

And another bishop shall read the epistle out of 1 Tim. iii. 1—7.

Or

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Or else, for the epistle, shall be read out of the twentieth chapter of *The Acts of the apostles*, from ver. 17, to ver. 35.

Then another bishop shall read the gospel, *John xxi. 15—17.*

Or else out of the tenth chapter of *St John*, from ver. 1, to ver. 16.

Or else out of *Matthew xxviii. 19, 20.*

After the Gospel and the Nicene creed, and the sermon are ended, the elected bishop (vested with his rochet) shall be presented by two bishops unto the archbishop of that province (or to some other bishop appointed by lawful commission) the archbishop sitting in his chair near the holy table, and the bishops that present him, saying,

Most reverend father in God, we present unto you this godly and well-learned man, to be ordained and consecrated bishop.

Then shall the archbishop demand the king's mandate for the consecration, and cause it to be read. And the oath touching the acknowledgment of the king's supremacy shall be ministred to the persons elected, as in the form for ordering of deacons. And then shall also be ministred unto them the oath of due obedience to the archbishop, as followeth.

The oath of due obedience to the archbishop.

IN the name of God. Amen. I N. chosen bishop of the church and see of N. do profess and promise all due reverence and obedience to the archbishop, and to the metropolitical church of N. and to their successors; so help me God, through Jesus Christ.

Note, *This oath shall not be made at the consecration of an archbishop.*

Then

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Then the archbishop shall move the congregation present to pray, saying thus to them,

BRethren, it is written in the gospel of St Luke, that our Saviour Christ continued the whole night in prayer, before he did chuse or send forth his twelve apostles. It is written also in the Acts of the apostles, that the disciples which were at Antioch did fast and pray before they laid hands upon, or sent forth Paul and Barnabas. Let us therefore, following the example of our Saviour Christ, and his apostles, first fall to prayer, before we admit and send forth this person presented unto us, to the work whereunto we trust the holy Ghost hath called him.

Then shall be said the litany, as before in the order of deacons. And after this place, That it may please thee to illuminate all bishops, &c. shall be said,

That it may please thee to bless this our brother elected, and to send thy grace upon him, that he may duly execute the office whereunto he is called, to the edifying of thy church, to the honour, praise, and glory of thy name.

Answe. We beseech thee to hear us, good Lord.

Concluding the litany in the end, with this prayer.

ALmighty God, giver of all good things, which by thy holy Spirit hast appointed divers orders of ministers in thy church, mercifully behold this thy servant, now called to the work and ministry of a bishop, and replenish him so with the truth of thy doctrine, and innocency of life, that both by word and deed he may faithfully serve thee in this office, to the glory of thy name,

name, and profit of thy congregation, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the holy Ghost, world without end. Amen.

Then the archbishop, sitting in his chair, shall say to him that is to be consecrated,

BRother, forasmuch as holy scripture, and the old canons commandeth, that we should not be hasty in laying on hands, and admitting of any person to the government of the congregation of Christ, which he hath purchased with no less price than the effusion of his own blood; before I admit you to this administration, whereunto you are called, I will examine you in certain articles, to the end the congregation present may have a trial, and bear witness how ye be minded to behave yourself in the church of God.

Are you persuaded that you be truly called to this ministratiōn, according to the will of our Lord Jesus Christ, and the order of this realm?

Answer. I am so persuaded.

Archbishop. Are you persuaded that the holy scriptures contain sufficiently all doctrine, required of necessity for eternal salvation, through the faith in Jesus Christ? And are you determined with the same holy scriptures, to instruct the people committed to your charge, and to teach or maintain nothing as required of necessity to eternal salvation, but that you shall be persuaded may be concluded and proved by the same?

Answer. I am so persuaded, and determined by God's grace.

Archbishop. Will you then faithfully exercise yourself in the said holy scriptures, and call upon

of consecrating of an ARCHBISHOP. 83

on God by prayer for the true understanding of the same, so as ye may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gain-sayers?

Answer. I will so do by the help of God.

Archbishop. Be you ready with all faithful diligence to banish and drive away all erroneous and strange doctrine contrary to God's word, and both privately and openly to call upon and encourage others to the same?

Answer. I am ready, the Lord being my helper.

Archbishop. Will you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this world, that you may shew yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to lay against you?

Answer. I will so do, the Lord being my helper.

Archbishop. Will you maintain and set forward (as much as shall lie in you) quietness, peace, and love among all men: and such as be unquiet, disobedient, and criminous within your diocese, correct and punish, according to such authority as ye have by God's word, and as to you shall be committed by the ordinance of this realm?

Answer. I will so do by the help of God.

Archbishop. Will you shew yourself gentle, and be merciful for Christ's sake, to poor and needy people, and to all strangers destitute of help?

Answer. I will so shew myself by God's help.

Archbishop. Almighty God our heavenly father, who hath given you a good will to do all these things; grant also unto you strength and power to perform the same, that he accomplishing in you the good work which he hath begun,

ye

ye may be found perfect and irreprehensible at the latter day, through Jesus Christ our Lord. Amen.

Then shall the bishop elect put on the rest of the episcopal habit, and kneeling down, Veni Creator Spiritus, shall be sung or said over him, the archbishop beginning, and the bishops, with others that are present, answering by verses, as followeth :

COME, holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy sev'nfold gifts impart.
Thy blessed unction from above,
Is comfort, life, and fire of love :
Enable with perpetual light,
The dulness of our blinded sight.
Anoint and chear our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home :
Where thou art guide, no ill can come.
Teach us to know the Father, Son,
And Thee, of both to be but one ;
That through the ages all along,
This may be our endless song ;
Praise to thy eternal merit,
Father, Son, and holy Spirit.

Or, *Come holy Ghost, eternal God, &c.* as it is set out in the order of priests.

That ended, the archbishop shall say,
Lord, hear our prayer.

Answer. And let our cry come unto thee.

Arch-

Archbishop. Let us pray.

Almighty God, and most merciful, father who of thine infinite goodness hast given thy only and dearly beloved Son Jesus Christ, to be our redeemer, and the author of everlasting life; who after that he had made perfect our redemption by his death, and was ascended into heaven, poured down abundantly his gifts upon men, making some apostles, some prophets, some evangelists, some pastors and doctors, to the edifying and making perfect his church; grant, we beseech thee, to this thy servant such grace, that he may evermore be ready to spread abroad thy gospel, the glad tidings of reconciliation with thee; and use the authority given him, not to destruction, but to salvation; not to hurt, but to help; so that as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy, through Jesus Christ our Lord, who with thee and the holy Ghost liveth and reigneth one God, world without end. Amen.

Then the archbishop and bishops present, shall lay their hands upon the head of the elected bishop, kneeling before them upon his knees, the archbishop saying,

Receive the holy Ghost, for the office and work of a bishop in the church of God, now committed unto thee by the imposition of our hands; in the name of the father, and of the Son, and of the holy Ghost. Amen. And remember that thou stir up the grace of God which is given thee by this imposition of our

F hands;

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hands: for God hath not given us the spirit of fear, but of power, and love, and soberness.

Then the archbishop shall deliver him the bible, saying,

GIVE heed unto reading, exhortation, and doctrine. Think upon the things contained in this book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to doctrine, and be diligent in doing them: for by so doing, thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that you be not too remiss; so minister discipline, that you forget not mercy; that when the chief shepherd shall appear, you may receive the never-fading crown of glory, through Jesus Christ our Lord. Amen.

Then the archbishop shall proceed in the communion service; with whom the new consecrated bishop (with others) shall also communicate.

And for the last collect, immediately before the benediction, shall be said these prayers.

MOST merciful father, we beseech thee to send down upon this thy servant thy heavenly blessing, and so endue him with thy holy spirit, that he preaching thy word, may not only be earnest to reprove, beseech and rebuke, with all patience and doctrine; but also may be to such as believe, a wholsome example in word, in conversation, in love, in faith, in chastity,

chastity, and in purity ; that faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord the righteous judge, who liveth and reigneth one God with the Father, and the holy Ghost, world without end. Amen.

Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help ; that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord. And the blessing of God almighty, the Father, the Son, and the holy Ghost, be amongst you, and remain with you always. Amen.



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